No. 27 762 139928 at 5

Glasgow, and the other *The Kelvin*, is a gift from the ladies of that city.

FRIDAY, JANUARY 4

—The total number of deaths in Bombay registered during the week ending Tuesday, 1st January, 1889, was 452, being 33 more than the preceding week and 8 more than the week ending the 27th Dec., 1887; 31 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Brahmins, 11; Lingayet, 1; Bhattias, 5; Hindoos of other castes, 222; Hindoo outcastes, 37; Mussulmans, 104; Parsees, 29; Jews, 4; Native Christians, 9; Eurasians, 2; Europeans, 2; while the rate of mortality per 1,000 of the population was 24·79. There were 123 deaths from remittent fever, being 21 more than the last week and 23 less than the corresponding week of last year. There were 9 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 67, 20, and 10 last week, against 80, 18, and 16 respectively, in the corresponding week in the last year. During the week 309 births were reported in the different districts.

—To-day the rate of Exchange is quoted at follows:—

Bank Demand, ready	1s. 4 13-32d. to 7-16d.
" forward	1s. 4 13 32d. to ⅜1.
" T.T., ready	1s 4⅜d.
" forward	1s. 4⅜d. to 11-32d.
Credits, 3 months' sight, ready	1s. 4 21-32d
" 3 forward	1s 4⅝d. to 19 32d.
Francs, 3 months' sight, ready	1-75¾.

TELEGRAPHIC NEWS.

Paris, December 28th: A meeting was held here yesterday of four thousand bondholders of the Panama Canal Company, at which it was resolved to find the capital to complete the Canal and waive all claim to interest until the Canal was open for traffic.

Teheran, 27th: The Persian Government are drafting a Note forbidding the navigation of the River Karun by foreign vessels beyond Ahwaz, and limiting the stay of vessels there to twenty-four hours. The Note also prohibits the sale or lease of land to foreigners, or the employment of foreign capital in public works.

London, 29th: Mr. John Bright has sufficiently recovered to be able to leave his bed. —Viscount Eversley is dead.

Teheran, 29th: The Note from the Persian Government regarding the navigation of the River Karun has been issued. The note is milder than was expected, and comprises twenty-four rules. The stay of vessels in the river is limited to the time necessary for loading and unloading. Steamers are to pay a toll of seven pence per ton, and sailing vessels half that amount. There are heavy fines for a breach of any of the rules.

St. Petersburg, 31st: The Persian Minister here has received the Shah's portrait, set in brilliants, in recognition of his share in removing the late difficulty between Persia and Russia. The *Moscow Gazette* states that the Shah will visit St. Petersburg next spring.

London, January 1st: A telegram received from Chardjui states that Ishak Khan has removed to Samarcand. The Ameer Abdul Rahman has left Cabul with a large retinue to inspect Afghan-Turkestan. Mr. Edward Harrington, member for Kerry, has been sentenced to six months' hard labour, for assisting at a Land League meeting in a proclaimed district.

Rome, 1st: His Majesty King Humbert, in receiving the New Year's wishes from the Corps Diplomatique here to-day, said he believed that peace was assured for the year 1889.

Vienna, 1st: M. Tisza in receiving the Liberal members of the Diet, said that with the Triple Alliance in force no State was desirous of war, and he believed in the preservation of peace during 1889.

Paris, 1st: President Carnot, in receiving the Foreign Ambassadors to-day, referred to the forthcoming French Exhibition as betokening peace.

Rome, 2nd: The Marquis of Dufferin paid a visit to Signor Crispi to-day in order to arrange an audience of King Humbert.

London, 3rd: A rising among the natives has taken place at Brunei Bay, North Borneo. The Chief at present holds the position against the North British Borneo Company's forces, which await reinforcements from Singapore. —Professor Ruskin is seriously ill.

THE WEEK OF PRAYER.

The following invitation has been issued by the Evangelical Alliance:—

January 6—13, 1889.

BELOVED BRETHERN IN CHRIST,

We again invite you to begin the year with united prayer, and supplication with thanksgiving. "O come, let us worship and bow down; let us kneel before the Lord our Maker."

It is in harmony with the growing desire for practical expression of our unity in the Lord Jesus Christ that we maintain the great concert in prayer which has been for so many years observed in all parts of the world with manifest tokens of Divine approval and blessing. One of these tokens is the revival of the Missionary spirit, together with the openings for the Gospel in many lands.

Many signs of the times also emphasize the duty of waiting on God. The increasing activity of both truth and error, good and evil, mark the period as critical. Socialistic principles, subversive of the highest interests of society and opposed to authority, prevail to a great extent, while the baneful influence of Romanism, so antagonistic to the progress of Christian liberty, is powerfully felt in many lands. Many thoughtful students and observers are convinced that a solemn era is at hand. And all of us must feel that while we are more than ever bound to faithful testimony and diligent service, we are most impressively admonished to watch and pray.

"The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will fulfil the desire of them that fear Him."

"This is the boldness which we have toward Him, that if we ask anything according to His will, He heareth us."

With fraternal affection and esteem, we are, in the name of the Evangelical Alliance.

Yours in the Lord Jesus,

(Signed) POLWARTH, PRESIDENT.
DONALD MATHESON, TREASURER,

and fifty-three others, leading Christian men in all parts of the world.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 6-13, 1889.

[*The following subjects are suggested for general adoption, in order that the supplications of the Lord's people may be of one accord during the week; but the varying circumstances of different countries where meetings are held may necessitate either amplification or alterations in detail.*]

Sunday, Jan. 6.

SERMONS.

"Awake, awake, put on strength," &c.—Isaiah li. 9. "I will lift up mine eyes," &c.—Psalm cxxi. 1, 2.

Monday, Jan. 7.

THANKSGIVING and CONFESSION.

Thanksgiving for the goodness and mercy which have followed us; for answers to prayer; for support in times of trouble; for the continued spread of the Gospel, for the spirit of inquiry among the Jews, and the increasing intercourse and sympathy between Christians of many nations.—Psalm ciii. 1—5; xl. 5. 1 Thess. v. 18. 2 Cor. ix. 15.

Confession of much and grievous sin, lukewarmness, and formalism; restraint of prayer; indulgence of vain-glory; unprofitableness in the service of Christ; conformity to the world.—Hosea xiv. 1, 2. 1 John i. 8, 9. Psalm xxxii. 1—5.

Tuesday, Jan. 8.

THE HOLY SPIRIT in the CHURCH.

For the demonstration of the Spirit and power; for His abundant grace and effectual operation as the Spirit of truth, holiness, comfort, and love; that multitudes may be convinced of sin, and converted to God; that backsliders may be restored; that believers may walk in newness of life; that divisions among Christians may be healed, and the spirit of humility increased.—John xvi. 8—15. Rom. viii. 14—17. 1 Cor. xii. 13. Gal. v. 22—26. Phil. ii. 5—16.

Wednesday, Jan. 8.

FAMILIES and SCHOOLS.

That husbands and wives, parents and children, masters and servants, may, in their mutual relations, observe the law of Christ; that family worship may be more generally observed; and that domestic life may be sweetened and hallowed by godliness. For Sunday Schools and Week-day Schools; for Universities and Colleges; for all Associations which promote the intellectual, moral and religious welfare of young men and young women; for the preservation of young minds from the current scepticism and superstition.—Deut. vi. 1—7, Eph. v. 22; vi. 9, Col. iii. 18—iv. 1. 2 Tim. i. 5. 2 John iv.

Thursday, Jan. 10.

HOME MISSIONS and SOCIAL REFORMS.

For all who preach Christ, and seek to spread righteousness and peace; for city missionaries, Bible-women, district visitors, and other helpers; for special efforts to reach and influence special classes of the people; for the counteraction of the designs of the Papacy; for a blessing on sound literature; for the progress of temperance and of purity; for the suppression of cruelty. For the better observance of the Lord's Day. For persons who are afflicted—the sick, the blind, the deaf and dumb. Matt. ix, 35—38; x. 6. Prov xxiii. 26—35. Psalm cvii. 23—30. John iv. 28—30. 1 Cor. vi. 18—20. Titus ii. 11-15. 2 Tim iv. 1—5.

Friday Jan. 11.

MISSIONS to ISRAEL, to MOSLEMS & to the HEATHEN.

That this great work may be carried on with faith and patience. For the removal of the veil from the heart of Israel; for a special blessing on the circulation of the Holy Scriptures among all nations; and that powerful witnesses of the Messiahship of Jesus may be raised up among the Jews. For a spiritual awakening among the Oriental Churches. For Christian missionaries to the heathen; for native churches and converts, preachers and teachers; and for Mission colleges, schools, and hospitals. That the work to be done may be wisely distributed among the missionary agencies of Protestant Christendom; also that the ignorance of Islam may be removed, and the Word of the Lord have free course among the Moslem nations.—Matt. xxviii. 18—20. Acts xiv. 46—50. Gal ii. 9. 1 Cor. i. 21—24. 2 Tim. iii. 10—17. 2 Thess. iii. 1—5.

Saturday Jan. 12.

NATIONS.

For the outpouring of the Holy Spirit upon the nations; for all sorts and conditions of men; for rulers, legislators, judges, and all in authority; for soldiers and sailors; for social order and universal peace; for the extinction of the slave trade, the opium trade, and the base traffic which corrupts and destroys native races by the introduction of spirituous drink. That religious liberty may prevail; that politics may be moralized, and public life adorned by high integrity. Finally, "that all the ends of the earth may remember and turn unto the Lord, and all the kindreds of the nations worship before Him."—Joel xi. 28—32. Amos v. 6—15. 1 Tim. ii. 1—6. Rom. xiii. 1—7. 1 Pet. ii. 13—17; and iii. 8—15. Rev. xxi. 24—27.

Sunday, Jan. 13.

SERMON.

"Wherefore, my beloved brethren, be ye steadfast," &c.—1 Cor. xv. 58.

EDITOR'S TABLE.

A tastefully bound volume of poetry with the poetic title, "THE SILVER CORD," lies before us. The authoress is the wife of a well known Anglo-Indian gentleman in Government service. There is a good deal of real poetry in this attractive volume; while the earnest Christian spirit which pervades the whole constitutes its chief charm. The words Merá Piyárá at the head of one of the poems sound familiar in India, whilst "Reminiscences of Tunbridge Wells," "Falling Leaves" and others bring vivid memories of the homeland. Mr. Elliot Stock, 62, Paternoster Row, London, is the publisher of this work; copies can also be obtained of Messrs. Lyell & Co., Allahabad.

One of the greatest stumbling blocks to overcome in Mission-work in India, is its tendency to become of a very lop-sided character, owing to the difficulty of reaching the women of the Empire. Five minutes walk in the streets of Bombay or Calcutta will greatly impress the new comer from Europe with the fact that there are twenty men out in the streets to one woman, the other nineteen women being cooped up in the dark and stifling atmosphere of the houses for which the Hindus have no name of *home*. The latest publication of the Christian Vernacular Education Society of Madras seeks to deal with this important question. The title is THE WOMEN OF INDIA, AND WHAT CAN BE DONE FOR THEM? It is full of information drawn from every possible source. Hindu writings, the Native press, Christian religious periodicals, the writings of Hindu reformers and Christian missionaries are all brought into requisition. Every missionary and zenana worker and every intending missionary and zenana worker should possess a copy. Price post free As. 5½.

The ambition of many a Native of India is to see England. If such a one cannot afford the voyage he can get a cheap substitute by sending As. 7½ to the Christian Vernacular Education Society at Madras for A PICTORIAL TOUR ROUND ENGLAND. It contains one hundred and four illustrations of town and country life in England, with descriptions of the chief places of interest, public schools and universities, English agriculture, manufactures and shipping, the British Government, national income and expenditure and English home life, and finally holds up England both as an example and a warning to India.

We have received THE COMMUNICANT'S COMPANION, a Marathi Manual by the Rev. Baba Padmanji. Mr. Baba's name is sufficient guarantee that its contents are of a strictly evangelical character. Mr Baba asks us to say that the price per copy is four annas for the paper covered edition and eight annas cloth. To purchasers of a dozen an extra copy is given free. All orders should be addressed to the author, Kandewady, Girgaum Post, Bombay.

THE BOMBAY CHRISTIAN ALMANAC (pps. 64, quarto. Bombay Tract and Book Society. Postage free, As. 9) is as usual full of interesting and useful information. The illustrations are of a high-class character, and are most of them well printed. The letter-press is good, the articles on Martin Luther and the Armada being specially so.

We have also received the INDIAN RAILWAY TRAVELLERS GUIDE for January and some papers from Ceylon on the Padraodo question. The latter we hope to review at length next week.

ONE CHURCH FOR INDIA.

DOES IT NOT EXIST ALREADY?

Makhzan I Masihi has the following weighty remarks in its last issue:—

At the last meeting of the Allahabad Missionary Conference, Mr. Hackett read an interesting paper on "A United Church for India." In order to form such a Church the acceptance of only fundamental truths must be made a condition of membership and ordination. Mr. Hackett would recognize in the United Church the ordination of ministers now ministering to evangelical congregations, but hereafter the 'historic episcopate' should be accepted by the United Church as essential to its well-being. He would allow the differences in doctrine and worship now existing in evangelical churches, to continue. A candidate for baptism would be allowed to decide whether he would be immersed or sprinkled. The United Church would be entirely free from all State connection and control.

While much can be said in favor of such a United Church for India and for the world, yet it is to be remembered:—(1.) That such a union as is proposed would be an outward one with discord within. (2.) That it would be a great unwieldy body. (3.) That the condition of the countries and churches where there has been only one church for centuries does not encourage the hope of a higher type of Christian life and activity, but quite the contrary. For 1500 years we had a United Church. Such a Church soon necessitates a Pope. In the countries where there are the greatest number of Christian Denominations a purer and higher type of Christianity is to be found than in those countries which boast of a United Church. (4.) That for the manifestation of the unity of the Spirit and real oneness of all Christians, the uniting of all under one form of ecclesiastical government is not necessary That unity may be manifested in many other and better ways. (5.) That Denominations are the outcome of the present state of the human mind. As long as men think, they will differ, and as long as they differ there will be Denominations.

The fact of it is that there *is* the one true Church in India already. Go the whole country over, talk to white, black and brown, and wherever one is found who *loves* Christ, there is a member of the true Church. Different regiments are no stumbling blocks to the progress of an army, and in the same way the fact of there being different denominations, "diversities of operations" is not necessarily any stumbling block to the progress of the Gospel. When Adoniram Judson went over to the Baptist Church on his way out to India, the hair of half the elders in the United States stood on end with fear as to the divisive results of such a course. Have their fears been realized? Not a bit of it! The American Board of Missions has spread and gone forward by leaps and bounds, since Judson left it, and the Baptist Mission which he joined has formed another mighty missionary organization working side by side with the one he left. Away with such talk of unconverted people about the "differences of Christians" is simply a paltry excuse for not yielding to Christ. Whenever and wherever two hearts are found who beat in love for the Master, there are two *brethren*, whatever outward denomination they belong to. The one true church is scattered throughout all outward systems. It is increasing in power and consecration and holiness, and is becoming more righteously imperious every year in its demands that the whole world and everything in it shall bow to Christ and His principles. In one sense we are living in very dark times. As the apostles predicted, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves," &c. &c. &c., but in another sense we are living in very glorious times when the battle between good and evil is rapidly nearing its final crisis to the destruction of the latter.

M. G.

INDIAN JAILS.

When John Howard went through Europe visiting the wretched prisons of his day, seeing princes and governors, burgomasters and mayors, it is said that he was so absorbed in the miseries of those "bound and in prison" that he never turned aside one step to see the grandest sights of the Continent, but went forward on his journey, visiting France, Germany, Italy and Russia, until he finally succumbed to the jail-fever caught in one of his charitable visits to the pestilential prisons of his day. The Howard Association has followed up his work, and to-day the rule throughout the civilized world is to have clean, well-ventilated and orderly jails, with plain wholesome food provided for the prisoners. But a well ordered jail is not enough. The chief duty of a *Christian* Government is to seek the regeneration and not simply the punishment of its prisoners. This is one of the axioms that the Howard Association is now holding forth. In America an enormous amount of prison-visitation is carried on by good men and women, and numberless conversions are the result. In England this work is done principally outside the prison walls amongst discharged prisoners. The Howard Association is trying to obtain permission for work within the jails by good men and women, in addition to the work outside. Mechanical Chaplain-work is often of a godless nature, performed by men who neither know nor preach the Gospel, and unless the prisoners hear the Gospel how can they be saved? Gospel-work outside the jail is not likely to be of much benefit to men whose sentences run from five years to penal servitude for life.

There ought to be the utmost freedom for Christians of good standing to enter the prison walls and converse with the inmates. This sort of work is greatly needed in India. An Indian Howard is wanted From information which is reaching us from various quarters, we have reason to believe that some of the Indian jails are sinks of corruption out of which the prisoners come tenfold worse than they entered. As far as we know, the Salvation Army is the only body of Christian people in India who are definitely striving after the Divine commendation, "I was in prison, and ye came unto me." Even their work is very small as yet.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

First Quarter. Lesson II.

Sunday, January 13.

Lesson: Mark I: 21-34.

Subject: A Sabbath in the Life of Jesus.

I. Introductory.

1. *Golden Text:* As his custom was, he went into the synagogue on the Sabbath day. Luke iv: 16.

2. *Time & Place:* A. D. 26, at Capernaum.

3. *Memory Verses:* 21, 22.

4. *Parallel Passages:* Matt. iv: 13; Luke iv: 14, 15.

II. Historical.

After our Lord's baptism He went through His great trial in the wilderness and at Jerusalem when the Devil exerted all his influence to lead Him aside from the one work for which He came into the world. He then entered upon His mission of "preaching the gospel to the poor and proclaiming liberty to the captives." In His own city He preached with great power in the synagogue, and created such a commotion that He was compelled to escape miraculously from the midst of the mob. (Luke iv: 14-30.) He called Andrew, Peter, James and John, and with them entered Capernaum, and, it being the Sabbath, according to His custom repaired to the synagogue, and with the permission of the governor, preached a sermon of singular power, and afterward cast out an evil spirit from a man who was there present. Whereupon the fame of the Healer spread throughout all the province. Entering the home of Simon He healed his mother-in-law, which act served to increase His fame, so that the sick, and demented, and dumb were brought to Him at eventide and He performed upon them marvellous cures.

"The first three evangelists have given us a detailed account of the Lord's first Sabbath at Capernaum, and it has for us an intrinsic interest, because it gave us one remarkable specimen of the manner in which He spent the days of His active ministry. It is the best commentary on that epitome of His life which presents it to us in its most splendid originality—that 'He went about doing good.' It is the point which the rarest and noblest of his followers have found it most difficult to imitate; it is the point in which His life transcended most absolutely the ideal of the attainments of his very greatest fore-runners. The seclusion of the hermit, the self maceration of the ascetic, the rapture of the mystic—all these are easier and more common than the unwearied toil of a self-renouncing love."

III. Exegetical.

21. *They went into Capernaum*—A city on the west coast of the sea of Galilee. Jesus came here with his early disciples after their expulsion from Nazareth. *Straightway.*—This is a favorite word with Mark. It occurs forty-nine times in his Gospel and nine times in this chapter. Mark is always direct and expeditious. *Into the synagogues.*—"We learn from Luke (iv: 16) that it was his habit, before he entered upon his final Messianic ministry, to teach in the synagogues of his own town and those of the surrounding villages. During his first two years of public ministry this was his wont, that is, until his open rupture with the rulers by reason of the hatred which his teachings aroused." (Pentecost.)

22. *They were astonished.*—Their astonishment arose from several causes. Their own customary teachers taught nothing new, while this plain man presented remarkable truth in a forceful manner. He asserted his truth with *authority* appealing to himself as the great fountain of truth. His "verily, verily, *I* say unto you" could not be used even by Moses much less by the time serving worldly Scribes.

23. *A man with an unclean spirit.*—(A man which had a spirit of an unclean devil. Luke iv: 33.) This was an actual possession of the soul by a fallen spirit. It knew Christ whom even the disciples did not yet know. It *feared* him. It "came out of" the man. *Cried out.* "He had such control of the man that he spoke through him, using his organs of speech. The personality of the demon is distinctly recognized. Neither disease nor a myth could thus cry out." (G. W. Clarke.)

24. *I know thee*—"In the wilderness the devil addressed Jesus with an "If thou art the Son of God." The *if* is dropped ever afterward—there is no *if* in his address in the synagogue—"I know thee who thou art, the holy one of God.'" (W. Rees.)

25. *Come out of him*—The distinct personality of man and demon is maintained. Jesus silences even his testimony lest he might compromise himself with evil spirits. "Uncleanness of every description, will only yield to the rebuke of God." (Clarke.)

26. *He came out of him.*—He must obey the divine authority. But he endeavoured to do his worst. He *tore*, or convulsed the man, and cried with a *loud voice* of rage and pain.

27. *They were all amazed.*—Here was a most marvellous cure, done in a moment. It is no wonder his fame spread *immediately throughout all the region.*

30. *Simon's wife's mother lay sick of a fever.*—Tradition says that Peter's wife's name was Concordia and that she suffered martyrdom before her husband. It is well to remember that the chief of the Apostles was not a celibate. Tradition says the Apostles were all married but three viz, Thomas, John and James. Luke, who was a doctor, says that Peter's mother-in-law was down with a "great fever."

31 *Immediately the fever left her.*—"Can any thing on this side of the unlimited power of God effect such a cure with only a touch? If the Scriptures had not spoken of the divinity of Christ these proofs of His power must have demonstrated it to the common sense of every man whose *creed* had not previously blinded him." (Clarke.)

She ministered unto them.—This shows two things, first, that her cure was complete, and second, the grateful hospitable spirit of the woman.

32—34 The effect was marvellous. At sundown all the sick were brought out, the whole town came together, and Jesus healed *many* of them—not *all*, for all were not prepared for the work. *Suffered not the devils to speak.* He did not want testimony from such As Bloomfield says: "He would not suffer them to speak, because they knew, and would address him as Messiah; a title to which our Lord as yet made no public claim, lest he should excite tumult among the people.

IV. Doctrinal.

1. Our Lord in His preaching, as far as was possible, followed the religious customs of the country. He went into the synagogue on the Sabbath day and when invited, or permitted to do so, preached. He observed the outward forms of the Jewish Church and said or did nothing to show that He wished to do otherwise. A lesson to all of Christ's followers who are tempted to ignore the worship of God's house.

2. Christ's preaching was powerful because—(1) He made clear cut plain assertions. (2) He lived up to what He taught, and (3) He made the basis of all His teaching,—Love.

3. Our Lord was a great healer. He healed all kinds of diseases, both of body and mind. He cast out devils and cured fever. He considered this work so important that He did it on the Sabbath though it made the leaders of the Jews His enemies. Medical missions are in the same line.

4. The way to be popular is to be self-sacrificing and kind. Those who *do* the most good will *get* the most good. The only fame worth having is the fame that comes from good done to others.

V. Homiletical.

1. Christ preaches in the synagogues until He is driven out of them. Corruption in the church is not a sufficient cause for refusing to work in it. (L. Abbott.)

2. *I know thee.* Evil knows good and hates it. Evil is not so powerful in reality as goodness, though apparently much mightier Jesus is greater than all evil spirits. (Jos. Parker.)

3. *She ministered.* The joy of health is labour. He who is restored must be fellow worker with God. This woman, lifted out of the whelming power of the fever and set upon her feet, hastens to her ministrations. She has been used to hard work. It is all right now; she must do it again. (Macdonald.)

4 The physical blessings of Christianity are great. The great benevolent institutions of the world are due to Christian influences. "He healeth all our diseases." Brother, like our Master, let us go forth to preach, and teach, and heal.

THE WEEK OF PRAYER IN BOMBAY.

To the Editor of the "Bombay Guardian."

Dear Sir,—Arrangements have again been made for our joining in Bombay in the annual week of prayer observed by Christians throughout the world. The rapid means of communication between all parts of the world in these days affords special facilities for such a concert of prayer, while our increasing knowledge of the progress of God's kingdom in many lands is fitted to make our petitions more heartfelt and intelligent. It is a privilege to be able to join our prayers with those that are ascending from God's children throughout the world and I trust we in Bombay will fully avail ourselves of it. In proportion as we do so will we share in the blessing ourselves. I venture to put in a plea in favour of a good attendance at the meetings. Let us endeavour to attend all of them, or if not all as many of them as we possibly can. The blessing is promised to united prayer, and at the commencement of each year, the prayer of Habakkuk may well be ours "O Lord revive thy work, in the midst of the years, in the midst of the years make known, in wrath remember mercy."

I am Yours Sincerely

John Forgan

31, Marine Lines,
Dec. 31st, 1888.

BOMBAY UNION MEETINGS.

Week of Prayer.

Monday 6 p. m. M. E. Church, Grant Road.
Tuesday 6 p. m. Free Church, Esplanade.
Wednesday 6 p. m. Mission Church, Girgaum.
Thursday 6 p. m. St. Andrew's Church, Fort.
Friday 8-30 p. m. Y. M. C. A. Rooms, Apollo Bunder.
Saturday 6 p. m. Baptist Church, Bellasis Road.

A member of that large Peck family to which the Methodist Church in America has been indebted for one bishop and many writers and teachers, used always to pray that not one of his descendants might be lost. The third generation of his children, now in active life, count up 27 ministers in his family, held loyal to the Lord by his faith.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 11 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

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Rev. B. Mitchell, *Superintendent.*

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SATURDAY, JANUARY 5TH, 1889.

NOTES AND COMMENTS.

"Great peace have they which love Thy law."

"There is no wisdom, nor understanding, nor counsel, against the LORD."

It is now nearly two months since we announced that arrangements were in progress for the improvement and development of this newspaper. The attention which several members of our staff have given to the Patna case has retarded the completion of those arrangements. *The Bombay Guardian* new printing works were, however, so far advanced that the building, with its new and improved machinery, and new type, was dedicated to the service of God on New Year's Day. We expect to begin printing the *Guardian* with this new type and machinery three weeks hence. It will then be much improved in appearance, easier to read, and by a slight addition to the length and width of the columns, each issue will contain two pages more reading matter than at present. The arrangements for the development of the *Guardian* which are not of a mechanical nature cannot, of course, be made public. We thank the many friends from whom we have received letters of hearty sympathy in this enterprise.

Twenty-three missionaries, and members of missionary families, reached Bombay on Monday last by the S. S. *Arabia* of the Anchor Line. Seventeen of the number come to reinforce the missions of the Methodist Episcopal Church in India, Burmah and Malaysia. The remaining six represent several different Societies, including the Disciple or Christian Mission at Bilaspur, the North Berar Mission at Akola, the C. M. S. Mission South of Poona, and the Canadian Presbyterian Mission at Indore.

Miss Dr. Baldwin and Miss Dr. Merrill go to Bilaspur to the Disciple Mission. Miss Sinclair and Miss Scott go to Indore. Miss Bates casts in her lot with the Berar Mission at Akola. Miss Sermon and Miss Greene were united in marriage on New Year's morning to two Missionaries—Rev. W. C. Whiteside of the C. M. S., and Rev. E. S. Busby of the M. E. Mission, respectively. Of course it was a "Happy New Year" to the parties concerned, as also to those who were privileged to attend the weddings.

Rev. C. W. Simmons and wife, Rev. Wm. N. Brewster, Miss F. J. Sparkes, Miss E. Maxey, Miss Kate A. Blair, Miss Lillian Black, Miss M. Day, Miss Dr. Izilla Ernsberger, Miss Dr. Martha Sheldon, Miss Mary Carroll, Miss Lucy Sullivan, Miss Sue McBurnie, Miss Florence M. Perrine and Misses Alice and Mabel Scott, together with Miss Marietta Greene before mentioned, made up the M. E party. Of these Mr. Simmons and wife go to Moradabad, Mr. Brewster will probably go to Singapore, Misses Maxey, Blair and Black are to found a Deaconnesses Home in Calcutta, under the direction of Mrs. Bishop J. M Thoburn, Miss Day goes to the Calcutta Girls' School, Miss Sparkes, who has spent a number of years in India before, will go to Muttra, Miss Carroll remains in Bombay. The other lady missionaries are not yet finally appointed to particular fields. One or two will accompany Miss Sparkes to Muttra and one of the physicians will probably be sent to Baroda. These matters will be settled at the Conferences which meet during the present month, January 9th, 17th, 31st.

The missionaries are in splendid health and spirits. To hear them pray and talk about work in India one would hardly suppose they had heard of Canon Taylor, or the failure (?) of missions. They come from the warm heart of the home church, are eager to begin to preach Jesus in Bazaars, class-rooms and Zenanas. May the blessing of God attend them and equip them.

On December 24th, the Hon. Secretaries of the Gospel Purity Council for India addressed a letter to Sir Steuart Bayley, Lieutenant-Governor of Bengal, of which the following is the body:—

This Council having been informed, in answer to communications to the Viceroy, that the Bengal Government was occupying itself with the case of the girl Luchmin at Patna, we are requested on behalf of the said Council to enquire what action has been taken in this matter. The Council has been privately informed that this girl has been removed from Patna, and it feels that the public who have been so deeply interested in this case, should be informed as to the steps, if any, which have been taken on her behalf.

On January 3rd, the Rev. H. C. Stuntz, Bombay, received answer from the Chief Secretary to the Government of Bengal that

His Honor, as at present advised, does not propose to take any further action with regard to the order passed by the magistrate.

The day this explicit intelligence was received that the Government of Bengal, to whom the Government of India relegated the matter, does not intend to lift a finger to save the girl Luchmin from the horrible fate to which she has been consigned, Mr. Alfred S. Dyer sent the subjoined telegram to several of the leading Christian women of England:—

The Indian Government is leaving the poor girl Luchmin to perish. Will the Christian women of Great Britain appeal to the Queen-Empress on her behalf.

For further light upon this aspect of the subject, we refer our readers to the article on the next page, entitled "Shall she Perish?"

SHALL SHE PERISH?

APPEAL FROM THE CHRISTIAN WOMEN OF GREAT BRITAIN TO THE QUEEN-EMPRESS.

Twenty-nine days have passed since the Christian girl Luchmin was consigned by a British magistrate at Patna, to a life of shame. Twenty-eight days have passed since an appeal was made to the Government of India to annul the prostituted authority of this magistrate, and to save the girl. So far as effective action is concerned, the appeal has been made to deaf ears, although if Lord Lansdowne's or Sir Steuart Bayley's dog had been mutilated by an official at Patna, it would not have taken 28 hours to have intervened on the dog's behalf.

The Government press in India has been publishing craftily-worded statements designed to remove from the Government the responsibility of Luchmin's continuance in the hands of her immoral custodians, and to place that responsibility upon the private individuals who have espoused her cause. This unutterable meanness will not deceive the friends in England of outraged womanhood in India. The responsibility for the position and life of that girl rests upon the persons who have the power to save her by a stroke of a pen.

Instead of the girl being saved, a wronged man appears upon the scene! Who is he? The *Bombay Gazette* exults in being able to record the news that the magistrate at Patna whose illegal and brutal decision and assault upon the rights, the liberty, and the honour of a Christian girl, are becoming the subject of indignant comment wherever the English language is spoken, "has received the permission of the Bengal Government" to prosecute the Editor of *The Bombay Guardian*, who has dared to make public the tale of Luchmin's wrongs. If this news is true, thanks be to God the day is at hand when such an outrage as that at Patna shall be impossible in India, and Indian womanhood shall be delivered from the hands of its official oppressors. Those who refuse to hear the cry of the perishing, will fall into the pits of their own digging.

India is ruled in the name of a Christian woman whose high character and sympathy with the poor and oppressed, and not least with her fellow-women, is known throughout the world. The Viceroy and the Government of India having refused to do justice to the poor girl Luchmin, it has now become a duty to appeal to the Queen-Empress. And who can more fittingly appeal on her behalf than the Christian women of Great Britain—that noble army of women who have successfully fought against the degradation of womanhood by legalised sin—the Christian women of England who are represented in the persons of Mrs. Josephine E. Butler, Miss Ellice Hopkins, Mrs. Margaret Bright Lucas, Mrs. Eva McLaren, Mrs. Percy Bunting, Mrs. Edward Backhouse, Mrs. Margaret Tanner, Mrs. Henry Richardson, Miss Eliza Wigham, Miss M. Priestman, and a host of others whose honoured names are household words in the British Isles. This poor Indian girl is ignorant of these elect women, but they will not love her the less nor be less solicitous and active to save her on that account. In her ignorance however she knows that there is a Queen-Empress, and doubtless wonders how a poor girl can be so cruelly treated by the great Sahibs in a land over which she rules.

We do not doubt the sympathy, the courage, and the persistence of the Christian Members of Parliament to whom we have made known Luchmin's case, but let the Christian women of Great Britain do their part also.

THE CAUSE OF THE PEOPLE.

The *Central Indian Watch*, in a further article on the Patna case says—"The *Pioneer* seems to be preternaturally obtuse on some subjects. In the case of the recent Patna outrage, he forgets entirely that the law has been violated flagrantly. There is a law, as he ought to know, which protects young women from immorality, and as the girl Luchmin was *not married* to the man in whose favor Mr. Quinn made the transfer, we fail to see how anything but a departure from the letter of the law can be proved. If persons are to be handed over to evident prostitution against their most urgent protestations in open court, for such seem to be the facts of this painful case, then where is the liberty of the subject, where justice, where protection? Compelling a married minor to live with a hated husband has been considered too bad; how much more hateful must be the compulsion of a child to live with a man who is not her husband, and whom she detests. Mr. Dyer may be strong, perhaps too strong in his language, but he has a keen sense of justice, and like many more good and true Englishmen who make their Good Book their Standard of morality, Mr. Dyer believes that a poor little Indian girl is as precious in the sight of God, as the daughter of a Dufferin, and we believe so too. The case is not fairly put by the *Pioneer*. The girl was *sold*, not betrothed; and she is a widow, who cannot, according to Hindu usage have a second husband. The *Pioneer* fails to see that Luchmin's *is* a test case, and that the *people of India* are interested in the disposal of the same.

ANGLO-INDIAN CHIVALRY.

The *Indian Witness* returning to the Patna case, says—"The Christian world expects the new Viceroy to protect that Christian girl at Patna. Mr. Quinn's case is unrelieved by one ray of light. The most hopeful fail to see a star and the most charitable cannot see a door of escape. His outrage upon the Zenana mission was as terrible as Mr. Kirkwood's entire offence. To summons a superintendent of a Zenana mission for abduction and for practically keeping a den of infamy, is a scandal upon this generation. The charge is as heartless as any made by the Inquisitors, and as absurd as the charge of sedition against St. Paul. Mr. Quinn may not know the difference between a Zenana Mission home and a house of shame, but that such ignorance should sit upon the Bench is an outrage of boundless dimensions. We could not write these words if the papers all over India had not charged that Missionary lady with abduction! This is chivalry!"

The *Methodist Record* (Bombay) says—"It is certainly a distressing and disgusting state of things, that a Christian girl should be handed over to an adulterous man, or to a mother (?) who desires such a course. For the endeavour to rescue her, Miss Abraham and the Editor of the *Bombay Guardian* deserve the sincere thanks and lasting gratitude of the Christian public in India and at home, and we most earnestly pray that the girl may be rescued from such an awful life as that to which she appears to have been consigned by a British court of justice."

THE FOURTH INDIAN NATIONAL CONGRESS.

Christmas Day was the first day of the Fourth Indian National Congress. It was held at Lowther Castle, Allahabad, a building once the residence of the Lieutenant Governor of the North West Provinces, afterwards a Roman Catholic Convent and then for a number of years tenantless. In the grounds a considerable encampment was set up, consisting of tents for Europeans and Natives living in European style, tents for Mahomedans and tents for the various classes of Hindus. 1,200 delegates were present the first day, the largest proportion being from the district in which the Congress was held, and the Calcutta district.

Mr George Yule, once Sheriff of Calcutta, was chosen President. In his opening address he spoke of the necessity of some quicker means than existed at present of making the wants of the common people known. With regard to Finance, certain suspicious leakages in the Store Department, and the Home Charges section of finance required looking into.

A sample of the way that Mr. Eardley Norton, the chief supporter of Bradlaugh, is trying to thrust himself on the Congress was seen at the commencement of the second day's proceedings when slips printed with the following were handed round in large numbers—

Who is it that bridges the gulf between the rulers and the ruled in the Madras Presidency?—Mr. Eardley Norton. Whom does the mission of peace befit?—None so well as the illustrious Eardley Norton, the worthy son of the celebrated John Bruce Norton, &c. &c.

This is the man who a short time ago said—

Call Mr. Bradlaugh what you like, atheist, Socialist, Malthusian, if you study his life and judge for yourself you will agree with me in holding that if any man had entitled himself to the gratitude of India by *his life of absolute purity* as far as purity could be found in this world, it was Mr. Bradlaugh. ("*Peoples Friend*," *Madras, Nov.* 28. "*Madras Standard*" *Nov.* 26.)

And who in a public meeting at Madras, reported in the *Madras Standard* of *Nov. 26th*, 1888, finished his speech on the National Congress and the claims of Bradlaugh as follows—

Well roars the storm to those that hear
A louder voice across the storm,
Proclaiming social truth shall spread,
And justice win, *tho' thrice again*
The red full fury of the Seine
Should fill her barricades with dead.

That is to say, that India shall be drenched in the blood of three French Revolutions if necessary, to advance the claims of the National Congress. If the Congress wishes to have any sympathy at all in England, it had better keep very far aloof from men who talk like this.

The second day's proceedings were commenced by the discussion of the first resolution affirming the necessity for the expansion and reform of the Council of the Governor-General for making laws and regulations, and the provincial Legislative Councils. The second resolution dealt with the open competitive examinations and asked that they should be simultaneous in England and India and open to all classes of society.

On the third day a Social Conference was held apart from the Congress under the presidency of Raobahadur Ranade at which speeches were made on infant marriages, widow re-marriage and heavy marriage expenses. At the Congress itself Babu Kali Churn Banerji proposed the resolution asking for the extension of the principle of trial by jury in India.

On the same day the resolution was brought forward asking for military colleges to train up Native officers, "volunteer" corps to train up large bodies of Natives as soldiers, (one speaker saying that he would make every Native in India a soldier if he could), and the abolition of the Arms Act, a course which would arm half India with deadly weapons.

Mr Kennedy moved the rejection of the last clause. He said, to ask the Government to repeal the Arms Act because it was a slur on their loyalty was about as reasonable as to ask to have the section of the Penal Code relating to theft repealed because it was a slur on the honesty of the thieving classes (Laughter.) The whole course of civilisation was to debar man from wearing arms except when it was absolutely necessary. He thought that Europeans should be compelled to take out a license equally with Natives of India. He concluded by pointing out that Lord Ripon, though a good friend to India, did not take the slightest step towards removing the Arms Act.

The Hon. Mr. Telang in seconding this amendment said, "if all persons were allowed to have arms, many murders would occur in consequence of firearms being used in fights were lathis were used now" Captain Hearsey, urged the Congress to adopt the amendment. This country was (he said with all kindness and affection) a barrel of gunpowder, and if a spark was put to it, they would have all the mutiny troubles over again. He was in favour of everybody, Europeans as well as Natives, being compelled to have licenses.

The pleadings of these gentlemen were however in vain and the original resolution being put, it was carried. These military resolutions will not have much sympathy in England. It is all very well for the supporters of these military clauses to loudly protest their loyalty, but Englishmen will remember that the very men who cut off Louis XVI's head at the French Revolution a century ago had loudly protested their loyalty only a few months before. Englishmen themselves submit to heavy licenses to carry arms in England and they cannot be expected to allow free-trade in arms in India.

Mr. D. E. Wacha proposed the next resolution on the Abkari Revenue. He said that the consumption of liquor had increased 100 per cent during the past ten years in the Bombay Presidency and drunkenness was largely on the increase. Mr. R. D. Mehta supported, and the resolution was unanimously carried. A resolution asking that the minimum for income-tax might be raised to 1000 rupees was also carried.

The last day of the Congress was taken up with the discussion of the educational question. The Government was urged not to decrease its grants. The claims of technical schools were especially urged.

Resolution No XIII. ran as follows. "That this Congress, having watched with interest and sympathy the exertions that are being made in England, for the total abrogation of laws and rules relating to the regulation of prostitution by the State in India, do place on record their appreciation of the services thus rendered to this country, and their desire to co-operate by all means in their power in the attainment of this laudable object." It was moved by Captain Banon. In the course of his address he said:—It is said that these infamous regulations (The C. D. Act and C. D. clauses in the Cantonment Acts) are absolutely necessary for the health and welfare of our European Army in India. As a soldier of many years service, I emphatically deny this; to advance this argument would be to degrade the European soldier below the level of his Indian brother-in-arms, for whom no such arrangements are made and for whom no such arrangements are considered necessary, although they are compelled to lead the same celibate lives. I myself have borne Her Most Gracious Majesty's commission for many years and I do not hesitate to say that these infamous regulations are neither necessary, nor even desired by the European soldier himself. Captain Hearsey seconded, and Mr. J. E. Howard of Allahabad supported in a short address, concluding, "I am sure that without a single vote against the resolution before you, you heartily concur with me that the Government should at once abolish such shameless regulations." (Cries of "Away with the Lock Hospitals.")

A ROYAL DRAWING-MASTER

Some thirty years back there lived in a little house on the road leading to Ingenheim from Frankfort, a drawing-master with the sounding name—Duke of Schleswig Holstein-Sonderburg. This ducal drawing-master—he taught drawing because of his poverty—had three daughters—Dagmar, Alexandra, and Thyra. The drawing-master is now King of Denmark, Dagmar is Empress of Russia, Alexandra is Princess of Wales, and Thyra Duchess of Cumberland It was somewhat of a struggle for existence in that little home in the Ingenheim-road. The father gave his drawing lessons to eke out his slender patrimony, and at home the severest economy was enjoined and practised. The girls made their own dresses. To each of them was allowed the sum of four thalers per month (twelve shillings in English money), and out of this modest allowance they had to dress themselves more or less as became the daughters of the expectant heir to the throne of Denmark. And they had even to find their boots out of the same scanty pin-money—a great hardship, for the three girls were lively, and prone to running about in the big garden at the back of the house. For the most part the girls dressed in muslins and cheap prints, which looked nice and cost little. And now! exclaims the *Presbyterian Messenger*, the Empress of Russia must often think of the three shillings a week she dressed upon when she was a drawing master's daughter. So must the Princess of Wales.

It is a common mistake to-day to imagine that the Old Testament is severe, and the New loving; as a fact, the Old is severe and loving and the New more severe and more loving.

"Ruin by the fall of Adam, Redemption by the blood of Christ, and Regeneration by the Holy Ghost."

Numbers of Christians come to God for guidance and peace, but they go elsewhere for pleasure. Where will they get their joy and pleasure in Heaven? Jesus is the fountain of true joy both there and here.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

THE EDUCATIONAL CRAZE IN MISSIONS.

The Editor of the "Bombay Guardian."

Sir,—From the papers it would appear that the question of education is seriously engaging the attention of Missionary Societies in India; and the general opinion apparently inclines to maintain that *teaching in schools*, is one of the principal ways of spreading the Gospel, and next, that educated Natives only or specially should in future be employed in Missionary work.

With regard to schools the statement of spreading the Gospel through them must be misleading to the friends and patrons of Indian Missions, in Europe and America. If you look into these Mission Schools as they are *now* taught, you will find that Scripture teaching forms a very ridiculous and insignificant part of the whole work. To arrive at a just estimate of the value of these schools as a means of spreading the Gospel, one should be on the spot in India to examine the teaching, and distinguish between *cramming* and *teaching*. Managers of these schools with a hundred or two hundred scholars in attendance delude themselves with the idea, that they are doing a grand work in the Gospel cause; while in fact they are doing nothing of the sort. Their anxiety to secure the Government grant necessitates their adopting the Government *cramming system*; cramming for the University! The consequence is that in the higher classes, boys who have to *cram* down a given course in a given time, merely sit for the Scripture hour under compulsion. Of course, it is quite *right* that Mission Schools make Scripture a compulsory subject; but it is perfectly clear that boys are not attracted to a Mission School by its Scripture teaching but by its University standard.

How little the Scripture teaching is appreciated by advanced boys, may be judged from the fact that such boys after *cramming* Scripture and passing creditably for a scholarship, will deliberately tell an inquirer that although they have studied the Scriptures thus far, they are still satisfied that the Gospels offer nothing to remove their belief in the transmigration of souls!

It is absurd to expect anything better, under such a system:—it is *cramming* for the University, and *cramming* for a Scripture scholarship, and it is *cramming* all round.

It is possible, however, to make Mission Schools a valuable auxiliary in missionary work, and the only way to do this is to repudiate *in toto* the *cramming* system, and forego the Government grant. Societies ought to be able to maintain their own schools, where such schools are really nurseries for the spread of the Gospel. The University standard could still be maintained but with double the time now given, and so insure slow and steady, and more successful work than Mission Schools show at present.

For educated Natives only to be admitted to missionary work, it seems as if mission agents in India, have suddenly woke up to find that, with the spread of University education, India's 260 millions have all been transformed into so many philosophers, and all India turned into a grand Areopagus, where none but Paris could stand to tell of the "Unknown God." This action on the part of mission agents looks like an attempt to improve upon Gospel methods. The scientific cast of mind of the day seems oblivious of the omniscience of the blessed Lord Jesus; and a convenient plea for man's *dodges* to surprise the sinner in his den, and Satan in his stronghold, is that the circumstances of our nineteenth

century are so different from those of the times of Herod and the Apostles!

The *Epiphany* has spoken so wisely and well on this point that I cannot do better than give a few extracts from its article—*culture as a qualification for missionary* work:—

"We believe the talk about the need of culture in Indian Missionaries is a good deal overdone: in fact it has almost reached the level of cant. Probably nobody, cultured or otherwise, *can* cope with the intellectual Hindu in formal argument; and it is just as well to recognise the fact. The high culture Missionary is likely to make the worse failure, for the other is not likely to enter upon the encounter. Luckily there are other ways of preaching Christ than argumentative disputation: and life is a vastly more important factor in the case than logic. We firmly believe that so long as a man's heart is on fire with the love of our Lord, and filled with the "wisdom which the Holy Ghost teacheth," his intellectual equipment is largely a matter of indifference: nay, that the highest intellectual gifts are just as likely to be a drawback as not, involving him as they may in futile controversy with Hindu cob-web-spinners, which not only lead to nothing, but retard his true work."

"The causes of a Hindu's conversion lie in something much deeper than intellectual demonstration. What really wins him is the sight of Christian life especially if lived at its highest power; and skilful ratiocination has probably little or nothing to do with it." "Culture is useful indeed, like all God's gifts, and not to be altogether despised: but for the conversion of India, we make bold to say it is not in the least indispensable: and well-meaning people are doing an *injury* to the prospects of Christianity here by representing it as being so. We look upon the current opinion as a myth that needs exploding."

ANTI-HUMBUG.

A LETTER FROM CHINA.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Here are some portions of a letter just received from my dear son George A. Cox, Medical Missionary in the China Inland Mission. He writes from the seaport Chefoo.

"When I think of the wicked lives, and open sins which are committed by Europeans at the ports of China; and of the very bad influence this has on thousands of Chinamen all round these towns, it makes me dumb before the Lord at times. Not only are all these Europeans going to hell as fast as they can; but they are preventing and hindering all these thousands of Chinamen from even hearing the Gospel. These poor men cannot see the difference between us, and think we are all the same. As the Chinamen all practically believe in one religion, they think all Foreigners have one religion. Only now they are beginning to see that Roman Catholics and we are different. And only the Chinese Christians can understand that these foreigners who are living in sin are unconverted, and we are converted, and are born again.

Thus when Missionaries try to preach in and near the ports, they only laugh and say what is the use of preaching such doctrines, when you do not live up to them. The Chinese watch our lives very narrowly, and form very correct opinions of our character. So please, dear—pray that I may live very *close to, and in, and with* my dear MASTER, that I may be a living epistle of Christ known and read of all men. I know this can only be done by being *entirely submitted* to our Master's hands and letting Him use me how, and when and where He would. Oh, how splendid to be just passive in His hands, and let Him use us."

Then towards the end of the letter he writes, "Now I must tell you of the great encouragement we got by the conversion of a few sailors on board two men-of-war here. About a fortnight ago when the man-of-war "Rattler" was anchored here, some of us went on board and had a meeting, and invited them to come and spend an afternoon and evening here. About 20 came, and we had quite an undertaking to provide for them. But we had plenty of singing and two meetings, and some straight talking about their souls. A good many were impressed, and I think two then decided for Christ. The next day some of us went on board, and after some individual talking, had a meeting in the forecastle; and after an appeal for any who wanted salvation to come out, *three* gave themselves up before their comrades. Isn't that splendid. Praise the Lord. Before all this there was only one Christian on board. How glad he was to get others with him.

When this ship went away a larger one, the "Alacrity" with the Admiral on board, came here for a few days. Here too, there was only one Christian, and that a lieutenant. He knew Doctor Douthenvite, and he called on us. Last Sunday afternoon a few of us went with him on board, and held a little meeting; and invited the officers, and any of the men who liked to be talked to about their souls to come here next evening. Four of the men came, and after a meeting all four gave themselves up to Christ. Oh, how glad we were. What joy there must have been in the presence of the angels that night! We did praise our loving Father for so abundantly answering our prayers. And I have experienced how abundantly He helps the weak and timid. May our loving Father continue to bless all and each abundantly." Amen. Hallelujah.

Yours in Jesus,
JOHN COX.

COMMON YEARS AND LEAP YEARS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In connection with the explanation, given on page 804 of your issue of Dec. 22, "why the year 1900 will not be counted among leap-years," pray allow me to place before your readers the following passage on "the number of days in a year," taken from the introduction to my "Improved Tables of Income, Wages, or Rent," published nearly 18 years ago:—

"The Solar Year, or period of the earth's revolution round the sun, consists of 365 days, 5 hours, 48 minutes, 51½ seconds. To obviate the difficulty of the fraction the expedient was necessary of assigning to some years 365 days apiece, calling them Common Years, and to others 366 days, calling them Leap Years. In applying this rule so as to secure the nearest possible approach to accuracy, it was in effect decided that of every four centuries, three should contain 76 Common Years and 24 Leap Years, and one 75 Common Years and 25 Leap Years. By such an arrangement the average term of each year is made to comprise 365 days, 5 hours, 49 minutes, 12 seconds; which exceeds the limit of the Solar Year by not more than 20½ seconds."

This is followed by the subjoined rules for discovering which years are Common Years and which Leap Years:—

"1. Every year, except the final year of a century, of which the number cannot be divided by 4 without a fraction, is a Common Year; for example, 1871, the fourth of which is 467 and a fraction, ¾.

"2. Every final year of a century, of which the number cannot be divided by 400 without a fraction, is a Common Year; for example 1900, the four hundredth part of which is 4 and a fraction, ¾.

"3. Every year, except the final year of a century, of which the number can be divided by 4 without a fraction, is a Leap Year; for example, 1872, the fourth of which is exactly 468.

"4. Every final year of a century, of which the number can be divided by 400 without a fraction, is also a Leap Year; for example, 2000, the four hundredth part of which is exactly 5."

In accordance with these rules, only two Leap Years remain to fall within the nineteenth century, namely 1892 and 1896; while the 25 Leap Years that follow them, to the end of the 20th century, are correctly stated below:—

1904	1924	1944	1964	1984
1908	1928	1948	1968	1988
1912	1932	1952	1972	1992
1916	1936	1956	1976	1996
1920	1940	1960	1980	2000

G. C. S.

Jhansi, Dec. 27.

IS THERE NO REMEDY?

To the Editor of the "Bombay Guardian"

Sir,—As the columns of the *Bombay Guardian* are always open, I believe, to the consideration of any subject affecting the promotion of Christianity on evangelical principles, I venture to address you on a matter of the last importance to those readers of the *Guardian*, and they are not a few, who are members of the Church of England, viz., the rapid strides that are being made to Roman Catholicism in almost all the public places of worship in this city classed as "Church of England."

To cite a case in point: on Tuesday last, Christmas Day, the opportunity was taken in one of these churches, with reference to the subject of Christ's first appearing, to preach a doctrine entirely repugnant to the penultimate clause of the 28th Article of the Church of England, which relates to the Lord's Supper.

Is there no provision in Ecclesiastical Law for the case of clergymen who, having at their ordination promised to give their "faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same," afterwards break their promise? Can such men be still said to belong to the Ministry to which they were ordained? Surely not. Whose duty is it then to take the necessary steps to prevent the dissemination of their unorthodox doctrines amongst Church of England congregations?

Your truly,
H.

PASSENGERS ARRIVED

Per P. and O. Str. *Peninsular* Dec. 29:

From London—Mr Mitchell Mr R N Mant Mrs Mylne and two infants Mr H S Fraser Miss J M James Mrs Macintosh and infant Mr and Mrs Caroll child and infant Mr R L Harris Mr W H Iremonger Mr and Mrs Ford Mrs and Miss Pitcher Miss Row Rev and Mrs Squires and infant Mr and Mrs D J Jardine Mr A Monckton Col and Mrs Grove Mr Ormaston Mr A V Munro Mr McCarthy Mr E H Poole Mr A W Blunt Mr Moore Mr and Mrs Jackson Miss Morris Miss Parker Mr S Keey Mr Jones Miss Coxhead Mrs and Miss Hutchinson Mr Hutchinson, Junior Mrs Ryland and infant Miss Burness Miss Mason Mr D Bain Miss Hotham Mr Blanchard Mr Wright Mr Bridgman Mr C Cole Lieut W C Knight Mr Downward Mr T Crew Mr J Barnes Mr Wregbey Mrs Pigott Mr A B Hollie Miss Ranges Mr H Ramsay Mr Muck and Mrs S C Clark.

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From Ismailia—Mr Cadman H E Kadri Bey Mr and Mrs Guy Senior 2 Misses Senior Mrs Marsh Mr Derham Capt and Mrs Molyneux Lieut Bayley Mr Culthorpe Mrs Barrow Surg-General Cates and Surg-Major Thompson.

Per. Anchor Line Str. *Arabia* Dec. 31st

Mr William Adam Miss Baldwin Miss C B Bates Major C H Brookes Miss C A Blair Miss L R Black Rev Wm N Brewster Miss J C Burgess Miss Carroll Miss M E Day Miss Ernsberger Miss M Greene Miss J Hay Miss E Maxey Miss S McBurnie Lieut and Mrs H H MacFarlane Miss Merrill Miss Perrins Mr J T Robertson Miss Scott Rev and Mrs C W Simmons Miss Sinclair Miss Surmon Miss L Sullivan Miss M Scott Miss A Scott Miss Sheldon Miss Sparkes and Lieut H B V Vaughan,

Per Italian Str. *Raffaele Rubattino* Dec. 31st

From Genoa—Mr M Camperio, Count of Savoiroux, Sigr Corazzini, Mr R K Macaulay, Mr Keigbley, Mr Swansegar, Col G C Bird, Dr and Mrs G C Hall, Mr E E Steel, Mr Crockett, Major Frith, Sigr and Mrs A C Crampton and two children, Mr E Miller, Mr G K Heinrichs, Mr E Honnegger, Mr F S Baker, Mr Dadabhoy F Furdoonjee, Rev Kisd, Rev Bader, and Mr Robert Harvey.

From Suez—Mr and Mrs J Hannan,

PASSENGERS SAILED

Per P. and O. Str. *Assam*, Jan. 4:

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For Marseilles—Mr E C Daniell Mr H D Fisher Mr W Jacob Lieut Johnstone Mr C C Johnstone

For Aden—Capt Dixon Capt Thatcher

Domestic Occurrences.

BIRTH.

HARD.—At Jabalpur, C. P., on December 30th, the wife of the Rev. C. P. Hard, of a daughter.

MARRIAGE.

SCOTT—MOORE.—December 27th at the Borsad Mission Church, by the Rev. W. Beatty, B. A., assisted by the Rev. R. Boyd, B. A., the Rev. H. R. Scott, Missionary at Rajkot to Jennie, daughter of the late John Moore, The Grange, Newtownstewart, Ireland.

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The Rev. T. E. F. Morton of the M. E. Church, Mhow, writes that on Sunday the 23rd Dec., he baptised into the Christian faith 6 Hindus of the Máng caste. Three of the new converts are women, two men, and one a boy of 8 years.

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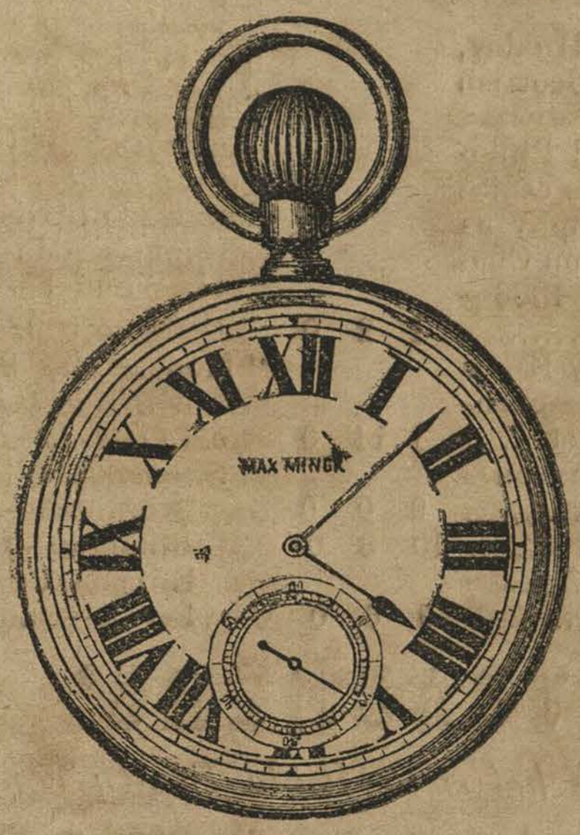

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